178 433 463 In 1895 when the island was ceded to Japan the village of Hsiachichou was almost exclusively an agricultural community. Of the thirty or forty families living in the village at that time there were apparently only five who did not derive all of their income from agriculture, these being the village storekeeper, a highly successful shaman whose services were in demand for miles around, and three families who made their livings as boatmen on the Tamsui. If a villager of that day did not want 464 178 to work as a farmer, or if he did not inherit enough farm land to make his living this way, there was no choice for him but to leave the community to find a livelihood elsewhere. There was no industry in the area which could give him employment, and Taipei was too far away for a person to live in Hsiachichou and work in the city.

178 464 496 433 In the course of the next thirty to forty years changes took place which drastically altered this situation, the precipitating factor being the construction of the Taipei-Hsinchu railroad in 1923. The railroad itself created a number of jobs for coolies and clerks in the Hsulin station, and made it possible for a few men to live in the village and work in Taipei. More important in terms of its eventual effect upon village life, the construction of the railroad stimulated the development of local industry in Hsulin, Panchiao, and other 178 433 [316] [274] [256] neighboring market towns. In the 1920's and 1930's Japanese development companies opened large scale coal mines in the foothills to the west and east of Hsulin; in the early 1920's a winery was built in Hsulin which by 1930 had grown to be the largest winery on the island; the winery stimulated development of several smaller industries

including a bottle works and a packing plant; and at about the same time a flour mill was built in nearby Shantzuchiao. More recently, a drug factory employing nearly a hundred people was built in Hsulin, and since the war a textile industry has developed in the market town of Panchiao. Although there are still not enough positions for all those seeking employment, these developments have at least created for some village men the possibility for something other than an agricultural income.

At about the same time as these new resources were developing, the need for something other than an income from agriculture was becoming pressing in Hsiachichou. Within thirty years of their occupation of Taiwan, the Japanese colonial government introduced a broad and highly effective medical program with the inevitable result that the infant mortality rate over the succeeding twenty years fell dramatically. Thus while new opportunities for employment were being created the future work force was increasing at a rapid rate. Even then, however, these developments would not have had a substantial effect upon the village had it not been for one further change. To work in the drug factories or the textile mill at least a minimum of education is required, and without such education the villagers might never have been able to compete with more urban dwellers for employment opportunities. Fortunately an elementary school was established in Chichou in the first decade of this century, so that by the time the shift in economy took place the majority of the male villagers were at least literate.

3:Wolf F-5 (1959-1961) 1968 AD5 Taiwan Hokkien AD5
Peihotien

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perous family puts on a show little better than the poorest village family on religious feast days. Even our assistants felt that the Lims did not live up to the standards expected of them in this regard. "If my mother hadn't raised some turkeys," he continued, "my wife wouldn't even have been able to have the chicken broth when my daughter was born. [This refers to a strongly held belief that a mother must have chicken and chicken broth at least three times a day in the first few days following childbirth.]

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"What does this family look like? Who can see it most clearly? I think my grandfather could see it clearest even then. We should have taken some chicken cooked in wine to my wife's family home when my son was a month old. That is the custom—he was the first born and a male besides. We do this to announce our happiness. Uncle was in charge of the money then, and he didn't say a word about it, so my grandfather took his own money and sent someone to Tapu to buy the things for him. The people from my wife's family sent many things back and my grandfather made a special point of showing these things to Uncle. Uncle didn't pay any attention to this. Evidently that made Grandfather very angry and one of our friends came to visit him and found him like that. He said, 'It isn't as though A-bok doesn't work for our family. How can we treat him like this? No matter how poor this family may have become, we are not so poor that we are going to starve to death. It is only because A-bok's father is dead that he has to depend on us to do these things for him. If his father was alive, you can imagine how finely these things would be done!' I didn't know about this until after the friend came and told me. He said my grandfather talked and talked, and all the time the tears rolled down his face. The friend was very worried about my grandfather. He had never cried in his life.

[274] [289]

"It was my grandfather who started the factory, not my uncle. When they couldn't make wine in it anymore, it just sat there empty and someone came and asked Grandfather if they could rent it to make paper bags. Grandfather said they could rent it if they would take him in as a partner. This is the way it got started. It wasn't my uncle's doing. My uncle should be teaching the younger generation how to run the factory, but he won't. I think he is afraid to let me or Masa know what goes on there. He thinks that if he doesn't let me know anything about how to run the business, he can take it later without any worries." This was the first time A-bok admitted in my